

Fountain of Gardens

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In my speaking of the Melchizedek priesthood, (that receives our tithes,) some would ask why we need it under a Covenant of grace, along with it's implicit tithing duties. While others, particularly certain types of Dispensationalists, might ask "even if it's in the New Testament, wouldn't it pertain to Israel only?"

To the latter, I won't take the time, right now, to cite all of the passages on the tearing down of the wall between Jews, Gentiles, & Animals in Christ, but both questions are answered, essentially, by Hebrews 7:11-12:

11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, & not be called according to the order of Aaron? 12 For the priesthood being changed, of necessity there is also a change of the law.

There is not a separate system of perfection for Jews, Gentiles, & the Creation. St. Paul spends half his epistles & preaching in Acts dispelling this idea. Additionally, Hebrews 7:11-12 says this Melchizedek priesthood is given for the perfection of the saints, which ties it to every other passage on the perfecting of the saints in saying that this is likewise necessary to those ends.

3 who being the brightness of His glory & the express image of His person, & upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, (Hebrews 1:3)

1 For the law, having a shadow of the good things to come, & not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2 For then would they not have ceased to be offered? For the worshipers, once purged, would have had no more consciousness of sins. (Hebrews 10:1-2)

If the whole point of the sufferings & exaltation of Christ Jesus our Lord were the purging of our sins & the removal of our consciousness of sin, is it likely that the New Testament would promote a doctrine that undoes the work of His Cross in restoring a consciousness of sin? Few doctrines seem more geared towards restoring what He died to take away like the traditional handling of His Second Coming and the misappropriation of Accountability passages in the Bible that are more in the spirit of Testimonials in the sense that they were given by the Holy Spirit. It says in Acts 1:10-11:

10 & while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, 11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

The traditional way of reading this, or rather what's read into it is that He'll come back from where He went to, but that's not what this says at all in any bonafide translation that I've ever seen. It says they'll see Him come from where He came from when He ascended, i.e. from among them.

John 14:23 says the Second Coming happens when you become His understudy:

23 Jesus answered & said to him, "If anyone loves Me, he will keep My word; & My Father will love him, & We will come to him & make Our home with him.

John 16:7 says that the departure of Jesus is to our advantage. Why would the advantage ever cease? Ephesians 4:10 says He ascended far above all things in order to fill all things. Again, why would the advantage cease? Why would He cease to fill all things in order to go back to a 3 dimensional form that the Bible indicates He left to our advantage, or as a matter of what would be to our greatest advantage, after He was made totally immortal?

7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. (John 16:7)

10 He who descended is also the One who ascended far above all the heavens, that He might fill all things. (Ephesians 4:10)

Some people would point to 2Timothy 4:8:

8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, & not to me only but also to all who have loved His appearing.

But laying aside how "appearing" was taken in Classical Greek, & just dealing with the traditional interpretation of this rendering, there is nothing to make this passage either some 70AD coming in judgment or some future [3 dimensional] Arthurian return. It's very easily, contextually, considering Paul's original audience, a reference to His first coming, or His coming to us in the Word according to John 14:23.

Again, the worshipers once purged, should have no more consciousness of sin, & He's seated at God's right hand as of when He accomplished the purging of our sins, according to Hebrews chapters 1 & 10. So what was this "Day" Paul spoke of in 2Timothy 4 & that Jesus spoke of in John chapters 14 through 17? While we can debate St. Paul all day long, certainly we can find common ground in the shared belief that he meant "in that Day in the same sense Jesus would have looked forward to. It says in Hebrews 7:15-17 about His Second Coming:

15 & it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17 For He testifies: " You are a priest to the age according to the order of Melchizedek."

So the Second Coming is the Order of Melchizedek, from among us, according to Acts 1:10-11, as we stand on the Word in faith according to John 14:23. Let's look at Melchizedek's prophetic silhouette in the Book of Genesis:

18 Then Melchizedek king of Salem brought out bread & wine; he was the priest of God Most High. 19 & he blessed him & said: " Blessed be Abram of God Most High, Possessor of heaven & earth; 20 & blessed be God Most High, Who has delivered your enemies into your hand." & he gave him a tithe of all. (Genesis 14:18-20)

Some say the world ends the way it began. Well, for us, the beginning of all things, essentially, begins with Abraham, & Ephesians 4 & Galatians 3 indicates that God's will is to bring forth a corporate Abraham in the earth through which all of the families of the earth are blessed. He's raising up a corporate Abraham in the earth through the Body of Christ. Ephesians 4 says the ministry gifts are gifts given to the Body of Christ, the Church. He's also raising up a corporate Melchizedek as a gift to the Body, which is the Acts 1:10-11 return of Christ from the exact same place He was when He left, among & with His Body of believers.

Ephesians 4 says this corporate Melchizedek, or board of directors over the Body that Jesus is Head over, are for the maturing of the Body so it'll bless all of the families of the earth. This corporate Melchizedek that receives tithes from the Body & blesses those who have the promises, while being kings of Jerusalem, are merely meant to make sure the river of the water of life, which is the Body, are flowing freely & unrestricted so that every nation on earth is nourished.

This corporate Melchizedek does receive your tithes while making sure you are growing & flowing freely as His river of the water of life to all nations. They're to make sure you are a wide river of understanding, strength, & health for every nation on earth.

Every Second Coming passage is a manifestation of Melchizedek in the earth to receive your tithes & testimony. While every accountability passage is the glorious manifestation of the sons of God in the earth. What you do for the ministries in the earth, God does that through you to all of the nations on earth. That's His pattern. You bring your tithes, they bring your blessings, & you are blessed to bless every nation on earth.

As you overcome & inherit all things, you bring your tithes again, they bring you greater blessings, & we take this Gospel together as one unified Creation through the Blood to every principality & power in heavenly places, according to Ephesians 3, until the whole Creation is subjected to God with a willing heart through the power of the corporate Gospels (Ephesians 2:11-13) at work in the earth so that as 1Corinthians 15:28 says, God will become all in all in every experiential way He was not yet all in all to the degree of manifestation that He will be.

That's something worth worshiping Him for, giving our Deuteronomy 26 testimony about before the Priest that is in these days, & giving our tithes of all so we can flow as one well oiled machine towards that Day!

Tithing is just common sense. Besides being an act of worship & how we feed the central nervous system of the Body that's united to the Head, Christ Jesus, which are the ministry gifts, it fulfills a beautiful type & prophecy that the law is out of the way & Jerusalem, headed by Melchizedek & His deputies, (i.e. the ministry gifts,) is filling the whole earth. While it's perhaps implicitly the tax structure of living in New Jerusalem, it's also our way of declaring our allegiance & citizenship in heaven, & how we pour beautification on the feet of those who bring the deepening truths, deepening understanding, deepening example, & deepening testimony that Christ Jesus has a perpetual life in heaven & in His people.

To refuse to tithe, I'd be denying His return to us as Melchizedek boldly & publicly with such a stance. I would be working against all He died for, was glorified unto, & I'd be seeking to rob Him of the joy that was set before Him in God's promise. This is true, even though obviously it conjures up the previous memories of preaching about God robbers from Malachi 3.

This is what that was talking about, with robbing Him of His joy as the Supreme Melchizedek of our lives & the replicator of Himself through the company of Melchizedeks He's ordained in the earth to [directly] represent Him to the nations.

To refuse to tithe, [or to encourage you to refrain from tithing,] I would be defiantly denying Him as my Melchizedek & the New Testament Melchizedek priesthood of the Most High God. For Christians who [ignorantly &/or hard heartedly] validate Israel's stance, after the flesh, to not tithe because of no temple in natural Jerusalem & no natural Levitical priests in office is to deny all that Lord Jesus died & rose from the dead to receive unto Himself & the prescribed New Testament means of perfection that Hebrews 7:11-12 says includes the Melchizedek priesthood that He was ordained after the order of & ordains others after the order of!

To not tithe is to curse one's own Hebrews 1 blessings, if one falls short of this [particular] grace, & it's the fast track towards denying the corporate Abraham in the earth, & the faith, patience, & example of those who've obtained the promises! There is no Abraham without the Priest of the Most High God in any Biblical sense because Abram's encounter with Melchizedek in Genesis 14 is the blessing God promised Abram in Genesis 12. If I refused to tithe, I would deny my New Testament seed (Jeremiah 31:27-28) through which all of the families of the earth would be blessed.

No, I've counted the cost implicit in all of these Scriptures & I will not refuse to receive your tithe, nor will I neglect to speak the Hebrews 1 blessing over you when I receive your tithes, nor will I neglect the tithe & my own blessing where God reveals to me to secure it for my own life as a joint-heir of the grace of life with you. I will personally never exalt myself against the knowledge of Christ where He's ordained ministry gifts to keep you flowing as a blessing to all of the nations of the earth as they receive your tithes & bless you in His Name. I will not curse your blessings. No, never!

In closing, an important clarification needs to be made about Hebrews 7:11-12:

11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, & not be called according to the order of Aaron? 12 For the priesthood being changed, of necessity there is also a change of the law.

This isn't saying that the people received the Law from the Levites at Sinai, because that would be totally inaccurate. They received the Law through Moses at Sinai. This is talking about who were the normal, daily administrators of the Law to the nation of Israel. This is an important point of clarification because it's what the New Testament is being contrasted with, the New Testament that we have through Jesus Christ. As there was more than one Levite, though Aaron is mentioned here in Hebrews, there's more than one operation of Melchizedek in the earth, though obviously without Christ Jesus, there wouldn't be any Melchizedek ministry in the earth at all. This speaks to the right of ordination & delegation in the New Testament in what I'm saying. Lord Jesus gave precious gifts in Ephesians 4, & with them, the authority to carry out their function & manifestation in His Name. As we're heirs of His Name in the New Testament, His ministers are heirs of His New Name, Melchizedek.